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Bethiah. *X*

T H E
G L O R Y
Which Adorns the
Daughters of G O D.
A N D T H E
P I E T Y,

Wherewith ZION wishes to see
her DAUGHTERS *Glorious.*

Cant. II: 7.

*I Charge you, O ye Daughters of
Jerusalem.*

B O S T O N: Printed by *J. Franklin*, for *S.
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Published
THE
GLORY
Which Adorns the
Daughters of GOD
THE
PIETY
Whence with NOY waters to be
her DAUGHTERS GLADNESS
CANTON
A Church of the
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THE
Glorious Daughter.

B O S T O N . 29 d. 11 m. 1722.

Pfal. XLV. 19.

*The Kings Daughter is all Glorious
within.*

AND Oh! that this *Glory*
may dwell in our Land! Surely,
Salvation would then be
nigh unto us. Doing the part
of a *Steward* in the *House* of our GOD,
for the dispensing of *proper Food* unto
every one, in the *Season* thereof, there
appears one sort of *Persons* in our *Hou-*
shold of Faith, which calls for a more
particular *Consideration*, than what
has been yet allowed unto them. The

DAUGHTERS of *Zion*, who are not yet got from among the DAMSELS thereof, may Expect and will Deserve, to be considered in our public *Exhortations*, and accommodated with an Advice that may be singularly adapted unto them. The Regards which Good Men have had unto their *Daughters*, have been very Affectionate; and the greater the Persons have been for their *Wisdom* or *Station*, still the more Affectionate. The *Comfort* they hope to find in them, the *Credit* they hope to raise from them, the Accession which they make unto the *Strength* of their allied Families, added unto the *Natural Affection*, with which they earnestly Remember the pleasant Children, render their *Daughters* very dear unto them. The Tenderneſs of one for the dearest Lamb in the World, could not be represented in a more lively Expression of it than this; *It was unto him as a Daughter.* A SERMON particularly addressed unto *These*, may be some Service unto the Cause of PIETY, among some whose Welfare lies very near un-

to

The Glorious Daughter.

to us; and cannot but be exceedingly wished for. It is a *Prophecy*, which does concern the *Latter Days*, and will make them to be *Happy Days*, That the *Outpoured Spirit* of GOD shall fall upon the *Daughters* of His People. May this be obtained for our *Daughters*, they will not only be *Themselves* as *Happy* as can be wished for; but also make Others *Happy*, who hope to find *Good Things*, and obtain *Favour of the Lord*. It may be, To *Prophecy* unto them, will be to convey the *Blessings* of the *outpoured Spirit* unto them, and all the *Blessings of Goodness*.

The *Felicity* to be proposed and pursued, for these dear Children, is expressed in these Words; *The Kings Daughter is all Glorious within*. The *PSALM* wherein these Words occur unto us, is called, *A Song of Desires*. Most certainly, the Clause of the *Psalm* now before us, tells us of an Object, which the *Desires* of *PIETY* cannot but very much fix upon: A *Blessedness* infinitely worthy to be desired.

The *Psalm* celebrates the *Marriage*.

of our Lord-Redeemer unto His Church; perhaps, not without an Eye in a more special manner unto what shall be done for the Church of *Israel*, when it shall be recalled and restored, and that Word shall be fulfilled; Jer. III. 14. *Turn, O backsliding Children, saith the Lord; for I marry myself unto you, and I will bring you unto Zion.* This Mystical Marriage of the *Messiah* to His People, (or between the *Tipheret* and the *Malcuth*) here celebrated by *David*, gave doubtless a Vigour to the Views of *Solomon*, who afterwards more largely prosecuted this Matter in his *Canticles*. The Glory of the *Bridegroom*, having been exhibited in the Psalm, One Greater than *Solomon* in all his Glory; There follows the Glory of the *Bride*, in this Exhibition of it; *The Daughter of the King, she is all Glorious within; Her Covering is of spangled Robes, which are inlaid with Gold; In Robes of Needlework she shall be brought unto the King.* The Accomplishment of this Word, we shall see, when we come to, Rev. XIX. 7. 8. The Marriage of the Lamb is come,
and

ch; and his Wife has made herself ready; And
ore unto her it was granted, that she should
one be arrayed in fine Linen; the fine Linen
all is the Righteousness of the Saints. When,
ord Oh! when will this Day of GOD ar-
z, O rive unto us! Why is his Chariot so long
for in coming? Why tarry the Wheels of his
ing Chariots?

In the mean Time, it is to be observ-
ed, That the Soul of every individual
Believer, is *Espoused* unto our SAVI-
OUR; and upon such an *Espousal*, the
believing Soul does arrive unto this
Dignity, To be a Daughter of that
GOD, who says, *I am a great King,*
and *my Name is Venerable*; and there-
withal, to be *all Glorious within*, with
under as well as *upper Garments*, that
have a Splendor on them.

To be a *Kings Daughter*, and *all Glo-*
rious within, is the blessed Condition
of a Soul *espoused* unto our SAVIOUR.

I will without any Delay apply this
DOCTRINE unto the Subjects for
which it is more peculiarly intended.

The CHILDREN for whom we are
with a singular Concern of Soul now
Tra-

Travailing before the Lord, are without any Delay, to hear the several *Articles of Blessedness*, which are to be desired for them, and which they are earnestly to be *advised* unto. Oh! that *without any Delay* the Advice may be hearken'd to!

I. O OUR CHILDREN, Be not satisfied, I say, Be not satisfied, until it be evidenced unto you, that you are become the *Daughters* of that Glorious KING, whose *Throne is in the Heavens*, and whose *Kingdom ruleth over all*. In the Records of *Israel*, we find a Lady whose Name was *Bethiah*; A Name that signifies, *A Daughter of the Lord*. This will be thy Name, O Soul turning and living unto GOD; This *new Name* shall be given to thee, of the Lord. Behold, *What manner of Love*, the Father has bestow'd upon us, that we should be called the *Children of GOD*! That the poor *Daughters of Eve* and of *Death*, may become the *Daughters of the Glorious GOD*! Arise and Sing, ye who dwell in the Dust! The Glorious GOD, looks down from the *Throne of His*

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The Glorious Daughter.

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His Glory, upon the Daughters of His People, who may see enough and enough in themselves, to make them *albor themselves in Dust and Ashes: He is ready to pass an Act of Adoption on them; ready to utter that astonishing Voice unto them, 2 Cor. VI. 18. I will be a Father to you, and ye shall be my Daughters, saith the Lord Almighty. O our Children, Receive not this Grace of GOD in Vain. Let it melt and break your Hearts within you; and let these Echo's of Devotion be heard from you; Great GOD, Be Thou my Father; make me one of thy Children, and give me the Heart by which thy Children are distinguished.*

The Thing whereof you are to be sensible, is this; That upon your turning from your Idols, to serve the living GOD, He will graciously admit you to that Priviledge; Eph. I. 5. *The Adoption of Children.* You are the Children of GOD in point of Creation; you cannot but be the Daughters of your Maker. You must own to Him, *Thou art our Father, we are the Work of thy Hands.*

A

A Pagan Poet may truly sing, *We are His Offspring*. So you may be, and yet, alas, *He that made you, not have Mercy on you, and He that formed you, shew you no Favour*. The Thing to be wished for you, is, That in Point of *Adoption* you may be the *Children of GOD*. And in order to it, it is fit you should have a clear Notion of it.

First; The *Resemblance* between *Man's Adopting* and *GOD's Adopting*, should be a little Regarded; The Regarding of it will a little Illustrate the *Mystery* of the Blessedness which you are called unto.

In an *Humane Adoption*, *Aliens* are made *Children*. Men *Adopt* those for their *Children* who have no *Natural Right* unto the Esteem of *Children*. *Children*, Your *Apostasy* from *GOD* has rendred you *Aliens* from Him; indeed the *Children of Wrath*. Your *first Father*, for his Rebellion was turned out of Doors; and in his Fault and Fate you are all involved. By your *Apostasy*, you are *Abdicated* from *GOD*; and that woful Name now belongs unto you;

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The Glorious Daughter.

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Matth. XIII. 38. *The Children of the wicked one. Ah! Sin; What hast thou brought us to! O Mankind, Son of the Morning, How art thou fallen from Heaven! And all thy Daughters with thee! But these Aliens from the Commonwealth of Israel, does GOD Adopt for His Children, when they Recover out of their Apostasy.*

Again; In an *Humane Adoption*, they that are made *Children*, are made so to all *Intents and Purposes*. Where Men *Adopt* any for their Children, they allow them all that can be enjoy'd by any Children. When GOD makes us His Children, 'tis to do for us, all that a Father can, all that such a Father may, do for His Children. There is a *Fulness of Joy* in that Word; Rom. VIII. 17. *If Children, then Heirs; Heirs of God. How rich Heiresses are the Daughters, that have a GOD for their Father! What, what will a GOD who is the most High Possessor of Heaven and Earth please to do for His Children! Oh! How great is thy Goodness, O Lord, which thou hast laid up for them, who fear thee*

fear thee among the Children of Men!
 'Tis expressly said of them, *They shall inherit all things.*

Children, Think on this ; and wish, Oh ! That I may be found among the Adopted of the Lord !

Secondly. Tho' it be eminently GOD the FATHER who does *Adopt* those which turn unto Him, yet you must remember to *Adore* all the *Three Persons* in the Eternal GOD, as concurring in your *Adoption*. First of all, To *Design* your *Adoption*, and then to *Receive* you, and *Embrace* you, and *Enrich* you, and *Multiply Blessings* on you, as *Children* ; In this Operation, GOD the FATHER shines forth most Gloriously. Thus your Lord says unto you ; Joh. XX. 17. *My Father is your Father.*

But then, Secondly ; Your *Adoption* will have its *Consummation* in and by a *Resurrection from the Dead*. There 'tis, that you will be *born of GOD* ; Even, *Born from above*. 'Tis this that is, *The Adoption* ; even, the *Redemption of our Body*. Now, 'tis the SON OF GOD in our JESUS, who eminent-
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ly appears, in that Stroke of your *Adoption*. 'Tis He that is *the Resurrection and the Life*. Thus He is called, *Isa. IX. 6. The Father of the World to come*. Then 'tis, that He will see His *Offspring*; and say, *Behold me, and the Children which God has given me.*

Well, Thirdly; In order to that *Regeneration* in the *Resurrection*, there must be a *Regenerating Sanctification* in this Life upon you. In this, there is the *Inchoation* of that *Good Work*, which is to be *finished in the Day of GOD*. Now it is eminently the *Holy SPIRIT*, who exerts His Power in this part of your *Adoption*. He is the *Sanctifier*, who by infusing a Principle of *Sanctity* into you, is to take Possession of you. It is He who by possessing of you, brings on all the rest that is to be done for you, in the *Spiritual Blessings of the Heavenly Places*. Thus you read; *Rom. VIII. 14, 15. As many as are led by the Spirit of God, are the Sons of God.* — *Ye have received the Spirit of Adoption, whereby we cry, Abba, Father.* Think on this, and say, *GOD the FA-*
B *THER*

THER and the **SON** and the **Holy SPIRIT**, shall be my **GOD**. The **GOD** whose *Name* I have been baptized into, shall be the **GOD**, whom I will for ever look unto, and live unto!

Thirdly. 'Tis by believing on the blessed **SON** of **GOD**, that you are to be brought into the *Adoption* of *Children* to **GOD**. Verily, This *Promotion* comes from no other point of the *Compass*, but that; Eph. I. 5. *He has predestinated us unto the Adoption of Children by JESUS CHRIST*. Our Blessed **JESUS** is the *Natural SON* of **GOD**, become *Incarnate*. This is the *Foundation* upon which we become His *Adopted Children*. And then, the **SON** of **GOD** appearing in the *Form* of a *Servant*, this does *Ransome* us from the *Slavery* to the *Powers* of *Darkness*, whereto the *Justice* of **GOD** had condemned us; This does *Purchase* it for us, That the *Slaves* of *Sin* and *Hell* may become the *Children* of **GOD**. We read of, *The Maid-Servant behind the Mill*. Thy Soul, my Child, has been in the mean *Servitude* of the *Maid-Servant*

want behind the Mill. Yea, Thou hast been grinding for Satan there. But thy Redeemer has bought for thee the Liberty of the Children of GOD. And now, Receiving this Blessed JESUS; O our Children, you have Power given you, to become the Children of GOD, and actually to come into the High Relation. So are you taught of GOD; Gal. III. 26. Ye are all the Children of GOD, by Faith in Christ Jesus. Come then, give your selves up to your Admirable SAVIOUR. Oh, Repair to Him, Rely on Him, Request of Him, to make you the Children of GOD. Kiss the Feet of the SON of GOD; and beg of Him, O my SAVIOUR, Bring me to a Place among the Children of God. I trust in thee for it, that I shall find him a Reconciled Father. But at the same time entreat this also of Him; O my SAVIOUR, when thou givest me the Claim, let me also have the Heart, that belongs to the Children of GOD. From this Moment, the Glorious King says, This is my Daughter; A pleasant Child, I will surely have Mercy on her.

Fourth-

Fourthly. That you may see the *Evidences* of your *Adoption*, you must resolve to Glorify the great GOD, as your *Father*, and with the Respects due to such a Glorious *Father*. Take up a Resolution; *O my God and my Father, I will place my Affection on thee; I will place my Dependence on thee; I will yield all Obedience to thee; because thou art my Father. Oh! What is it that I owe to such a Father! A fit Resolution for the Daughters of GOD.*

O Souls returning to GOD, Go on, and resolve to beware of doing any thing by which your Father may be dishonoured. He expostulates, If I am a Father, where is my Honour? Be you inquisitive; O my Father, What shall I do for thy Honour!

More than this; Resolve to take every thing well that your *Father* does. Forget not who it was that said, *The Cup that my Father gives me, shall not I drink of it?* Let this quiet you under all the sad Things that you meet withal; *This is the Cup that my Father has ordained for me.*

More

More than so; Resolve to be *as like* your *Father* as ever you can. This is the Motive with which all Goodness is to be pressed upon you: *That you may be the Children of your Father who is in Heaven. Children, You must Resemble and Imitate your Father, and be full of Goodness.*

Once more, You must Rejoice in GOD as your *Father*, with a Confidence of His *fatherly Care* concerning you. In the *Multitude* of your careful *Thoughts within* you, think, *I have a Father that will provide for me; A Father to protect me; A Father to advise me; A Father to uphold me; Oh! What will His fatherly Providence do for me!* Lay aside your Sollicitudes and Anxieties about your Subsistence in this World. Think, *My heavenly Father knows what earthly Things I have need of.* Yea, look forward, look upward, into the Heavenly World, and live upon this great *Consolation* of GOD; *Oh! The Riches of the Glory of the Inheritance, which my Father has reserved for me!*

Finally; Make many *Visits* to your *Father*; Visit Him on all Occasions. Open your Hearts unto Him; Report your Griefs unto Him. Go tell your *Father* what you ail, what you want; Pour out all your Complaints unto Him. The *Spirit of Adoption*, will be a *Spirit of Supplication*: If you are the Children of God, it will be discovered by your *Prayers* unto your Father. It was urged, *Enter into thy Closet, and pray to thy Father, who is in Secret.* Child, If GOD be thy Father, thou wilt be no Stranger to the Religion of the *Closet*; *Secret Prayer* will be thy daily Exercise, thy constant Exercise. O my Dove; Let thy Father hear thy Voice; It will be a sweet Voice unto Him. Go up to the secret Places which the Stairs lead unto! Tho' thy Prayers be but Lisping and Chatterings, and broken Representations; thy Father says, *They are a Delight unto me.*

Fifthly; And now, O ye Daughters of the King *Eternal, Immortal, Invisible, the only wise God*, consider what a Father you are blessed withal! A Father

of

of whom you may say, O Lord, I know,
Thou canst do every Thing! Verily,
There is nothing too hard for Him.
And a Father, who is Rich in Mercy,
who is a Fountain of Good, and who,
as a Father pities His Children, so He
pities them that fear Him. Children,
All the Benefits that Children may expect
from the most compassionate Father,
the like, yea, infinitely greater may
you expect from the tender Compassion
of your GOD. Your Father will see
you Happy, will make you Happy;
'Tis what His Heart is infinitely set
upon. Your Father will be a Sun and
a Shield unto you, and no good Thing
will He withhold from you. Your Father
will guide you by Counsel, and bring you
to Glory. He will heap unsearchable
Riches upon you! If you have offend-
ed your Father, fly to Him with a sor-
rowful Confession of your Offences.
Heartily say, O my Father, I am sorry
for what I have done! and you shall
find Him, A God ready to Pardon. Yea,
upon your first Relenting, your Father
will have Compassion, and run and meet
you,

you, and kiss you. Bring your Petitions to your Father, He will fulfil your Desires, and hear your Cry, and save you. Your Father says to you, Ask what I shall give thee; says to you, In every thing let thy Request be notified unto me: Has encouraged you with such a reviving Word as that; If they who are Evil, know how to give good Gifts unto their Children, how much more will your Father who is in Heaven, give good Things to them who ask Him!

When you are in any *uneasy Circumstances*, your Father is only giving you the *bitter Potions*, which are needful for the *purging of your Iniquity*, and the *taking away of your Sin*. And in the midst of your *Lamentations* you may look for this; *Tho' He cause Grief, yet He will have Compassion according to the multitude of His Mercies.*

But then, O ye *Daughters of my People*, will you not now by your *Conversion to GOD*, make sure of such a Father? *Seemeth it a light Thing unto you, to be the Daughters of a King? Yea, of that Glorious King, who is the Lord of Hosts!*

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Hosts ! A Father who will pity you in all your Difficulties, all your Exercises! A Father who will be perfectly acquainted with all your Necessities, and will be able to supply them all from Riches of Glory ! A Father, who will multiply the Effects of His Everlasting Love upon you, and lodge you in Mansions, where you shall see Pleasures for evermore ! Some of you are Fatherless ones, and exposed unto many Troubles, because you have no Father on Earth to go unto. But are you unwilling to have an Heavenly Father concerned for you ! A Father, who lives for ever and ever ! O our Children, The Glorious GOD now speaks thus unto you ; Jer. III. 4. Wilt thou not from this time cry unto me, My Father, Thou art the Guide of my Youth ! You must, you must, come to this ; we cannot be content until you come unto it ; Child, go alone ; be awake ; fall down before the Glorious GOD, and with Tears beg it of Him ; O my GOD, be thou my Father ; I will cry unto thee, Abba, Father ! O my SAVIOUR, bring me to it, that

that thy Father shall be my Father; and make me one of his obedient Children. Truly, from this Time thou art the King's Daughter; Thou art a Daughter of the Great GOD who formed all things.

But that our Daughters may have that CASE, *How shall I make sure of having the Glorious GOD for my Father? yet more effectually and agreeably answered, Hearken O Daughter, and consider, and incline thine Ear unto that which we are now to proceed unto.*

II. *Children, Come into that Espousal unto your incomparable SAVIOUR, which He most graciously invites you to; by being espoused unto the SON of GOD, make it evident, that you are the Children of GOD. We read in the Gospel, Matth. XXII. 2, 3. A King made a Marriage for his Son, and he sent forth his Servants to call them that were bidden. I am now to say unto you, This Day is this fulfilled before you. The Son of the most glorious King, who is himself also the King of Glory, has a Marriage to be prosecuted; and thou, O Child of our Loves and Hopes and Cares, art*

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not only *bidden* to it, but, O Wonder-
ful! Thou art thy self to be the Per-
son *Espoused* unto Him. I am one of
the *Servants* whom He sends unto
thee, with His most condescending
Messages. As meanly as thou mayst
think, and thou canst not think too
meanly of thy self, the *King of Hea-*
ven, makes unto thee those amazing
Overtures; *Hof. II. 19, 20, I will es-*
pouse thee unto me for ever; yea, I will
espouse thee unto me, in Justice and in
judgment, and in Kindness and in Mer-
cies; I will even espouse thee unto me
in Faithfulness, and thou shalt know the
Lord. Never wast thou treated upon
an Affair of such marvellous Conse-
quence! Never hadst thou such an Of-
fer made unto thee; An Offer which
being duly entertained, by the hearty
speaking of *one Word*, thou art imme-
diately *espoused* unto the *Prince of the*
Kings of the Earth. *One Word* will fix
thee in a peerless and endless Blessed-
ness. Even they that are too young to
be courted unto any *Temporal Mar-*
riage, are to be solicited and impor-
tuned

tuned for this *Mystical Marriage*. And it would be a *Stroke of seeking first the Kingdom of God*, if every one would be determined for this; *I will never hear of any other Marriage, until I am espoused unto my SAVIOUR*. The Ministers of our Lord JESUS CHRIST are called, *The Friends of the Bridegroom*. Let one of Them now inform thee, that the *King of Kings* does make unto Thee, even unto worthless Thee, a Motion of an *Espousal* unto Himself. Oh! do not sleight such a Motion; but be willing to be *espoused* unto such an *Husband*, and *presented as a chaste Virgin to CHRIST*. The Person who courts thee to an *Espousal*, is a *King*, before whom all the *Angels* in the Heavens prostrate themselves with the profoundest Adoration: And it is truly said of Him, Cant. V. 16. *He is altogether Lovely*. How blind art thou, and how besotted! O *foolish one*, who hath *bewitched thee*! Satan has *blinded* thee, if thou canst say of Him, *He hath no Form nor Comeliness; there is no Beauty in Him, for which He were to be desired*.

And red- It is this Glorious One, who
 st the makes the *first Proposal* of the *Espousal*:
 ould The astonishing *Espousal*. Such sinful,
 ever forlorn, filthy Creatures as we are, ly-
 I am ing by the *Hedges* and in the *Ditches*
 Mi- of Hell, never durst have dreamt of
 are such an Exaltation, if the Glorious
 oom. Monarch himself, had not first propo-
 hee, sed it. He was *made of a Woman*, and
 unto He has proposed it, that such an one as
 Mo- thou art, may have thy Soul *espoused*
 Oh! unto Him; yea, He does even *Beseech*
 t be thee to accept of Him, and so become
 a an a Daughter of GOD. Thy *Maker* would
 rgin be thy *Husband*, and thy *Redeemer*; the
 urts Lord of Hosts is His Name, and thy *Re-*
 fore deemer. O Heart of Stone, how canst
 ens thou *refuse* Him, or *turn away from*
 pro- Him, who so *speaks from Heaven* unto
 uly thee! The Apostle speaking of a Wo-
 ge- man who declines another *Marriage*,
 and in a Time of *Persecution*, says of her,
 path She is *happier if she so abide*. But of the
 ee, Woman that is not *married* unto her
 no SAVIOUR, we must say, Wo to her,
 aw- if she so *abide*! She is horribly undone,
 est- if she so *abide*! She that is *married un-*
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to her Neighbour, becomes owner of his Interest, and shines with his Rays. But unto her that is married unto her SAVIOUR, it shall be according to that Word; 1 Cor. III. 22. *All things are yours, and you are CHRIST's.* Oh! Let thy conquered Soul say unto it; *Behold the Handmaid of the Lord, let it be unto me according to thy Word!* When Esther, a Jewish Damsel and Captive too, was desired by the Persian Emperor, a great King who reigned over an hundred and twenty seven Provinces, to come into the *Espousal* of a Queen unto him, what Reception do you imagine she gave unto it? Behold, the great King who Reigns over all Worlds, now sends for thee, O poor Soul, who art a *Captive of the Mighty*, and a Prey siezed by the Hands of the Terrible Ones. He sends for thee, to be espoused unto Himself, and He would advance thee to Honours above those of any Persian Queen; For, Such Honours have all the Saints! And what Reception with thee, has the Desire of the King, who greatly desires thee, that He may

put

put his Beauty upon thee? Methinks;
Thou canst not but say, *I am overcome;*
I am overcome : Lord, Thou art stronger
than I, and thou hast prevailed.

Chill, Mourn, Mourn before thy SA-
VIOUR, and mournfully bewail it un-
to Him, that thou hast given thy *first*
Love unto cursed Idols. And with
Astonishment hear him now saying to
thee, *let return unto me, saith the Lord.*
Hear him saying, *Art thou willing to*
be entirely mine? willing to have me
take Possession of thee? Willing that I
should feed thee and cloath thee, and lead
thee, and keep thee, and bring thee to
my Fathers House, and rejoice in my
everlasting Love unto thee? And now,
Hearken, O Daughter, He is thy Lord,
and worship thou him. Sensible of the
Enmity in thy Carnal Mind against
what thy SAVIOUR offers to do for
thee, cry to him, O my SAVIOUR, do
thou make me willing! Stop not until
thou canst come to this, O my SAVI-
OUR, Thou hast made me willing! Let
Victorious Grace bring thee to this;
Lord, I am thine, save me; O my SAVI-

OUR, *fulfil for me, and in me, all the good Pleasure of thy Goodness.* When the Servants of David came to Abigail, saying, *David sent us unto thee, to take thee unto him for his Wife,* we read, *1 Sam. XXV. 41. She bowed her self on her face unto the Earth, and said, Behold, Let thy Handmaid be a Servant to wash the feet of the Servants of my Lord.* How much more, when the Son of David, who is infinitely greater than the Son of Jesse, and infinitely higher than the Kings of the Earth, sends to Esposise thy Soul unto himself, does it become thee, most humbly to cast thy self at his Feet, and in a sort of Extrasy to cry out, *Oh! How can I do any other than comply with the Demands of my Glorious Lord! Lord, I am amazed, that thou wilt accept of any Service from me! To be as one of thy hired Servants, is more than I am worthy of.* Thou mayst indeed see, and it would be strange if thou shouldest not see thy self a vile, sorry, sordid and unworthy Beggar; yea, a nasty Leper, full of *putrifying Sores.* And thou mayst well wonder at it, that

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that ever the Glorious King should look upon such an one. But he will do it; he will do it; Nay, he will not look upon any but those who count and feel themselves to be such. Come to thy SAVIOUR with such Recognitions; Lord, if thou Espouse me to thy self, I have grievous Debts lying upon me, which thou must answer for. I have hideous Distempers which might render me the abhorred of the Lord. I have nothing to recommend me to thy Favours but this, That I am a sinner, how wretched and miserable, and poor, and blind, and naked; But I throw my self into thy Arms, that thy Grace may Triumph in thy Favours to me!

Child, Give thy Consent unto the Motion. Give but that, and the Match is made. Go forth, O Daughter of Zion, and behold a greater than King Solomon, ready to receive thee, with the matrimonial Crown upon him. It is demanded, Wilt thou be the Lords? Let thy consenting Heart Reply, I will, and lo, this is the Day of thy Espousal; Oh! why should it not be the Day of

the Gladness of thy Heart? Such a Day it will be unto thy SAVIOUR, now Rejoicing over thee. The Ravishing Voice of thy SAVIOUR is, Art thou willing that I should bring thee home unto GOD? and make thee fruitful unto him? Art thou willing that I should supply thee with all that can be good for thee? and have thee under my Covert and Conduct? Reply, Lord, I am willing! I am willing! Fall down before him, like Mary in the Garden, crying out, Rabboni, O my Lord! And so, cleave to him, with full purpose of Heart; a full and a fixed Purpose, to be for him, and not for another. Behold, the Knot is now tied; it is indissolubly tied. It will not be long before the Consummation of the Marriage; thy eternal Cohabitation with thy SAVIOUR.

What shall I say more? Child, Entreat me not to leave thee, or to return from following after thee, for I must prevail with thee, to take my GOD for thy GOD, and my CHRIST for thy Espoused SAVIOUR, and the beloved of thy Soul: I must plead with thee,

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*Wilt thou deal kindly and truly with my Master? And indeed, with thy own Soul? Wilt thou go to thy SAVIOUR, and be his forever? What is thy Answer to him? Oh! Let it be like that which Rebeckah made; Gen. XXIV. 42. I will go. If this be indeed thy Answer, thou art become a Daughter of the Glorious King, and he will do Wonders for thee. Yea, the Angels in the Realms of Bliss above, are the glad Spectators of what is now come to pass; pleas'd with the Spectacle, the Morning Stars now sing together, and the sons of God shout for Joy. The Report is carried into the Heavens, and there is Joy upon it there; not only a Joy among the Angels of God, but also what is infinitely more, a Joy in the GOD of Angels. The Heart of the infinite GOD, and of thy SAVIOUR, who is no less than the infinite GOD, is Rejoicing in thy Espousal to him. And there is now that Voice from the Heavens to thee, *Arise and shine; for thy Light is come, and the Glory of the Lord is arisen upon thee.**

But

But something of that *Glory* is now going to be declared.

III. O that the Hearts of our Children may be exceedingly set upon this; To be made and found *all Glorious within*: Set upon that *Inward Glory* which does for ever set off the *Daughters* of the Glorious King, upon their *Espousal* unto their SAVIOUR.

In the pursuance of this *Inward Glory*, our *Daughters* are to have this *Nurture and Admonition of the Lord* bestowed upon them.

First; *Children*, Be concern'd for, and be content with, an *Hidden Glory*; count it enough to be *Glorious* before GOD, though you should be *hidden* from all the World. About the *Life of the Faithful*, we read, Col. III. 3. *Your Life is hid with CHRIST in GOD*. Thus it must be enough to you, if your *Glory* be *hid*, as that of our Glorious CHRIST was in the Days of his Humiliation here, and none but the Invisible GOD look upon it. The Name for you in the Original of the Bible, signifies, *Hidden-ones*. Be thoughtful
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for nothing but this, that you may get the *inward Glory*, whereof you are to be ambitious; And be willing to pass thro' the World, without much *Observation*, under much *Obscurity*; to pass *Hidden*, and after a sort *Incognito*, thro' the World, and with very little Notice taken of you. Concerning the *Children* of GOD, we are told; 1 Joh. III. 1. We are *the Sons of GOD*, but *the World knows us not*. Be satisfied in this, That you are the *Daughters* of GOD; and be not uneasy at it, if the *World know you not*; and pay no more of Respect unto you than they do unto the *Children of the wicked one*. Let it be enough, that you are *espoused* by your SAVIOUR, and be not at all dissatisfied at it, if you are, as He was, *Despised and Rejected of Men*. Being the *Doves* that shall have *Wings covered with Silver*, and *Feathers with yellow Gold*, be not impatient, tho' you should appear unto other People, no better or brighter, than those that have *lien among the Pots*.

Children, Your Glory must lie in that
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Wisdom, which is in the most *hidden* *Recess* of the Soul; that which is called, *The hidden Man of the Heart*; that which falls very little under the Notice of the World about you. The World won't see what is in your *Hearts*; what *Pains* you take about your *Hearts*; what *Frames* you cherish in your *Hearts*. The most *Glorious* Things that you do, must be *Secret* Things; The *Closet* is to be the Seat of the Transactions. The Cognisance of the GOD who *knows all Things*, must be the *Theatre* that you act upon. It must be enough to you, That GOD says, *I know and am a Witness*: Your SAVIOUR says, *I know thy Works*. An *Affetation to be seen*, this is contrary to the Mind of the *Daughters* that would *walk humbly with their God*. For Persons to *show their own Glory*, This is *not a Glory*.

It is a Remark which has been made by some of your Pastors. There are People, who make no Noise at all in the World; People hardly known to be in the World; Persons of the *Female*

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male Sex, and under all the *Covert* imaginable. But the World has not many People in it, that are fuller of the *truest Glory*. People they are, most Valuable, for the *Love of GOD*, and of their *SAVIOUR*, & of their Neighbour, governing of them; The *Constancy* and *Fervency* of their Approaches to *GOD*; Their *Abhorrence of Evil*; Their *Submission* to the Will of *GOD* in all Events; and their *Sollicitude* that they may do *Good* and not *Hurt* all the *Days of their Lives*, to all that may be concerned in them. The World are as much Strangers to them, as they are Strangers to the World. But, these *Hidden ones*, they are dear to *GOD*, and, *They shall be mine, saith the Lord of Hosts, in the Day when I make up my Jewels*. Oh! may it be the highest *Ambition* of our *Daughters*, to be found among these *Jewels* of *GOD*.

Now and then, the *Daughters* of *GOD*, have had their *Lives Written*, and their Story and their Glory published in *Elogies* upon them. Their *Memories* have been embalmed. What they

they have been & what they have done, has been told for a Memorial of them. This has been the Portion of but a very Few. Many Daughters that have done as *Virtuously* as they, have been altogether *unknown* unto the World. As they have *lived*, so they have *died*, altogether *unknown*. Their *Glory* is *ascended with them*: They are buried with *Oblivion* in the World: Their *Names* are no where to be found but in the *Book of Remembrance*, which GOD has reserved in the *Archives* of Heaven.

○ If now, such an *hidden Glory* as this, be the *Thing appointed* for you; *Acquiesce* in it, and say, *Lord, Thou knowest what thou dost make me to be; Thou knowest the way which thou dost help me to take; and I do not seek the Praise of Men, or ask to be known by any Creature.* Whatever *Slight* a blind and a base World may cast upon you, let this be enough to hearten you; *let shall I be Glorious in the Eyes of the Lord, and my GOD shall be my Strength.*

Secondly. Soul, Having the spotless

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The Glorious Daughter.

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Righteousness of thy SAVIOUR put upon thee, thou wilt then be all Glorious; a Garment of peerless Glory shall be upon thee. It having been said, *The Daughter of the King, she is all Glorious within;* It follows, *Her Covering is of spangled Robes which are intaid with Gold.* And then, *In Robes of Needle-work she shall be brought unto the King.* The Glory which is to set off the Daughters of GOD, lies very much in that glorious Garment which is put upon them, when the Righteousness of their SAVIOUR is imputed unto them. Children, Being espoused unto your SAVIOUR, as He will Endow you with good Things far above all that you can ask or think, so He will Inuest you with His Righteousness, and allow you to stand in it before GOD, and make it so far your own, that you may claim the Blessings of the Righteous upon it. It was a Sight once wondred at, Rev. XII. 1. *There appeared a great Wonder in Heaven, a Woman clothed with the Sun.* O Daughter, of the Lord, While thou art yet upon the Earth

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here below, thou shalt be that *Woman*. Cloathed with the *Righteousness* of a **CHRIST**, and by *Faith* entitled unto it, as unto thy *Inheritance*, thou art cloathed with the *Sun*: Thou hast put on the **CHRIST** who is the *Sun of Righteousness*. But Oh! how *Glorious* is the *Kings Daughter*, appearing in such *Robes* before her *Everlasting Father*! Our **SAVIOUR** in what He was, and in what He did, *fulfilling all Righteousness*, produced the most *Glorious Righteousness*, that ever the Eyes of Heaven look'd upon. The *Law* of our **GOD** was never so *magnified*, and never made so *Honourable*, as in the *Respects* paid unto it, by this *Holy, Harmless, Undefiled One*. The *Righteousness* of the best *Angels* in Heaven, tho' they are all array'd in *Garments of Light*, is infinitely short of that *Righteousness*, which our **SAVIOUR** has prepared for, and conferred on, the *Daughters* of **GOD**. For the *Son of God*, who made the *Law*, to be made of a *Woman*, and made under the *Law*, and yield such an *Obedience* as He did unto it; This wrought

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The Glorious Daughter.

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wrought out, and brought in, a *Righteousness*, infinitely grateful unto GOD. The *pure Eyes* that cannot *behold Evil*, not only can find nothing that can be taxed as defective in it, but also never did behold any thing so *Good*, and so *Glorious*. 'Tis the *Righteousness of God*; It is of an *Obedience* unto the *Law of GOD*, from one who is very *GOD*. If thou wouldest be found a *Daughter of GOD*, thy cry must be that; *Phil. III. 9. Let me be found in CHRIST, not having my own Righteousness, but that which is GOD, by Faith in Him.* The *Attire* of the Princess in the *Song of Songs*, (for of *That* are we to understand the *Passages* that seem to refer unto the *Body* covered with it) caused that *Acclamation*, *How Beautiful art thou, O Princess Daughter!* But unto the believing *Soul*, that has upon her, that more than *Royal Attire*, the *Righteousness* of a *SAVIOUR*, who is *GOD manifest in Flesh* to furnish us with it, how much is the *Acclamation* to be repeated; *O Princess Daughter, How Beautiful art thou!* This is what

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The Glorious Daughter.

thou art now call'd unto ; The Joyful
 Sound of the Call is that ; Isa. III. 1.
*Awake, awake ; put on thy Strength ;
 put on thy beautiful Garments.* The
 most Beautiful Garments are got ready
 for thee ; The Durable Cloathing, which
 is the most Glorious that ever was, lies
 ready for thee. Thou sayst, *But how
 shall I put it on ?* Soul, Become one of
 them who follow after Righteousness.
 Be anxious to become owner of a Right-
 eousness, wherein thou mayst venture
 to appear before the Judgment-Seat
 of GOD. Utterly despair of making
 a Righteousness for thy self, by any of
 thy own Performances. Confess thy
 own Righteousness to be but Filthiness,
 and think not of approaching unto the
 Glorious King in such Filthy Rags. Be-
 hold, the infinite Goodness and Mercy
 of GOD, supplying thee, with a most
 Glorious Righteousness, in what thy
 SAVIOUR has been and has done for
 thee ; and permitting thee, yea, com-
 manding thee, to take it as thy own,
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One. Let this be the Language of thy distressed Soul, prostrate in the Dust before the Lord. A Language in which I speak under this Advantage, that it is what has been already used by a Daughter in our *Israel*. 'LORD, Thy 'Righteous Law speaks bitter Things 'unto me, dreadful Things against me. 'But thy precious CHRIST has answered all the Demands of thy Righteous 'Law in the Room of thy People. I 'am astonished at the Grace of Heaven, which *Admits* me, yea, *Invites* 'me, to make that Glorious Righteousness my Plea, for my Restoration to 'thy Favour. Lord, I flee to it. Lord, 'I trust in it. Lord, I have nothing 'else to plead. If this Plea fail me, I 'am eternally Miserable. But now, 'Lord, I believe; Help thou my Unbelief. Certainly, now my Debts are all 'paid. My GOD will now make no 'Demand of me, but that I love Him, 'and praise Him, and glorify my Glorious Redeemer; which I now desire 'and resolve to do for evermore.

Child, By this precious Faith in the

Righteousness of our GOD and Saviour JESUS CHRIST, thou art array'd in that *fine Linen which is the Righteousness of the Saints*. GOD by a most gracious Imputation of this *Righteousness* unto thee makes it thine. *Righteous* art thou now, and, Oh! how *Glorious*! Oh! Let none be so *stout-hearted*, as to continue *Christless*, and far from *Righteousness*.

Thirdly, *Glory dwells in the Heart* that has a *Principle of PIETY* dwelling in it. *All Glorious within* is the *Soul* that has the *Fear of God* reigning in it. A *Daughter of GOD* is by a *Principle of PIETY* quickening of her, made all *Glorious within*. The *Sanctifying Work* of the *Holy SPIRIT* upon her *Mind*, is a *Raiment of Needle-work*, how *Exquisite*, how *Curious*, and how *Glorious*! There was a *Glory* in the *Lustre* that shone upon the *Face of Moses*, after he had been in the *Mount*. There was a greater *Glory* in the *Miraculous Gifts* which the first *Preachers* of the *Gospel* were endued withal. But the Word of our GOD instructs

us, That a Principle of PIETY in the Soul, is a *more Excellent Thing*, and has a greater *Glory* in it, than any of these. Of this in a way of Eminency we may say, as in 2 Cor. III. 10. *That which was made Glorious had no Glory in this Respect, by reason of the Glory that excelleth.* Verily, The Fear of GOD in a Daughter of Israel, is the *Glory that excelleth* every thing that can make any Daughter Glorious. Daughter, This *Wisdom* is the *principal Thing*; Therefore get this *Wisdom*. It shall give to thine *Head an Ornament of Grace*; a *Crown of Glory* it shall deliver unto thee. This *Wisdom* will cause thy *Face to shine*; yea, the *King* will greatly delight in the *Beauty*, which He has given thee. Oh! Let thy *Mind* never be at Ease, until thou find in it, a *Principle* disposing thee to *live unto GOD*, and *live by the Faith of the SON of GOD*, and in thy Dealings with thy Neighbours, to *do as thou wouldst be done unto*. This *Principle* will be a *Glory* to thee; and render thee *more precious than fine Gold, than the golden Wedge of Ophir*. A

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Principle inclining thee to love GOD, and prize CHRIST, and hate Sin, and sleight *this World*, and endure *Calamities*, and forgive *Adversaries*, and be a Blessing in all Relations, and lay hold on *Eternal Life*; This Glory will qualify thee e're long, to hear the SAVIOUR who has espoused thee unto Him, so calling thee away unto the *Everlasting Habitations*; Arise, my Love, my fair One, and come away unto me. There is no one Thing, wherein a Principle of PIETY is more notably and more certainly discovered, than in labouring after a Conformity unto our SAVIOUR. What a Daughter of GOD is that, who is always wishing, Oh! That such a Mind may be in me, as there is in my SAVIOUR! And Oh! That I may walk as He walked! Oh! That I may hate Wickedness and love Righteousness, as my SAVIOUR does! And study always to do the Things that please the Father as my SAVIOUR did! And, have Grace poured into my Lips as my SAVIOUR had! She who has her Soul so engaged, is one of those who may say,

2 Cor.

2 Cor. III. 18. *Reflecting the Glory of the Lord, we are changed into the same Image from Glory to Glory, as by the spirit of the Lord.* This I will say unto you; A Soul full of a CHRIST, is the most Glorious Thing in the World. Such a Soul, has like the Temple of old, the Glory of the Lord filling of it. A Soul full of a CHRIST, and the PIETY that will fill you with the Glory of the Lord, This, this is that which above all the Things in the World, it is our Hearts Desire and Prayer for you, that you may be beautified withal.

There were some Illustrious Types of a Glorious CHRIST in the Old Testament. But were there any Women to be found among the Types of our SAVIOUR? Yes, The young Daughter of Jephthah had such a Glory: The young Daughter of Jephthah; who when she understood that her Life must be the Price, of a Redemption for the People of GOD, and of their Victory over their Enemies, the lovely Creature willingly submitted unto it, and said, *Well then, let me be made a Sacrifice! Let my Life*

Life go for it, if the Israel of God may but live and flourish ! O Glorious Lady ! How worthy to be commemorated ; Not only among the Daughters of Israel, but also (as we find she was) in the Poems of the Gentiles ! Child ; If thou art willing to be like thy SAVIOUR ; Most of all, if thou canst submissively come to any Sacrifice, wherein thy Conformity to thy SAVIOUR is to be carried on, thou wilt be a Glorious Daughter ; and there will be that Voice from Heaven to thee ; My Daughter, Thou art one of them that Comfort me !

But what shall be done, to obtain the Infusion of this Divine Principle into the Soul ? The Direction is ; *Jam. I. 5. If any of you lack Wisdom, let them ask of God, and it shall be given them.* Wherefore, as one unable to make alive thy own Soul, but undone if thou come not into the Life of GOD, with an agonizing Soul, Oh ! Cry to the GOD of all Grace, That He would Enable thee, and Enliven thee, and work in thee what shall be well pleasing to Him ; Cry after it, and lift up thy Voice for it, and

and beg of Him, *Oh! That GOD may take His Throne in my Soul! Oh! That a CHRIST may be the Life of my Soul! Oh! That every thing that shall be condemned by the Light of GOD in me, may be the abhorred of my Soul! And, Oh! That no Evil Frame towards my Neighbour may be harboured in me!* The Glorious GOD never denies them, who thus come and weep unto Him. Nay, The Principle of PIETY is begun, in an hearty *Petition* for it. The *Fear of GOD* is begun in them, who *desire to fear His Name.*

Fourthly. *Glorious, Glorious*, are the *Daughters of GOD*, who do not *Glory in their Shame*, nor make their *Apparel a Stain* to their *Glory*, or so much as any part of it. I can show you some *Glorious Women*. Such were they of whom you read; 1 Pet. III. 3, 4. The *Adorning, let it not be the outward Adorning, but let it be the hidden Man of the Heart.* For after this manner in the *old Time*, the *Holy Women* who trusted in *GOD*, adorned themselves. The *Hearts of young People*, are *Ordinarily*, it were well,

well, if we might not say, *Inordinately*, set upon the *Gaiety* of *Apparel*; They are fond of being *All Glorious Without*, whatever they are *Within*. There is a broad Hint of what they are; Jer. II. 32. *Can a Maid forget her Ornaments; or a Bride her Attire? Yet my People have forgotten me.* Thus it may be complained of many; They don't forget the *Ornaments* which may trim a *Body* that is *Dying* every Day, and mouldring away unto the *Dust*. But the *Ornaments* wherein the *Daughters of GOD* are to be recommended; and the *Attire* of a *Soul espoused unto her SAVIOUR*; These are *Forgotten* with them: The Care of getting this *Glory* is too much *Forgotten* with them. Alas, *This is the Beginning of Sin to the Daughters of Zion*. It must be said, *This their Way is their Folly*. O Children, Let it not be justly charged upon you.

If you will be *well-advised*, you will have the *Wisdom* to abandon such *Apparel*, as may render your *Virtue* questionable. It is not very easy to set *exact Bounds* unto *Modes of Apparel*.

or prescribe Limitations and Regulations of changeable *Fashions*. But it may be more easily decided, what *Fashions* are *Immoderate* ones; what *Fashions* are for the Hurt of those that use them; what *Fashions* are the plain *Badges* of a corrupt and vicious Mind; and hang out a *Sign*, whereon every Beholder may read, *There dwells a proud, vain, light, giddy, trifling Soul in that Carcase*. What *Glory*, I beseech you, can there be in things, which when you leave off, *walking in the vanity of your Minds*, and become *Serious*, you will be *ashamed* of? We read, concerning the *Attire of the Harlot*; And the primitive Writers, pressed mightily for this; That there might be a conspicuous Difference of *Attire*, between the *Handmaids of GOD*, and the *Handmaids of the Devil*: And the *Sober-minded* have all along wished, That while Persons are lothe to be *Owls*, they would be as lothe to be *Apes*; or to be the soonest and the highest, in every new fantastical *Futility*. And I hope, you will consider what I say, when I put you in

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Mind,

Mind, of what you find spoken of one in the Bible; *Thou art Fair, there is no Spot in thee.* I will present you with a *Looking-glass* by which you do well always to dress your selves; 'Tis that; Phil. IV. 8. *Whatsoever Things are Venerable, whatsoever Things are Lovely, whatsoever Things are of good Report; Think on these Things.* Look thither, and going away, don't straight way forget what manner of Persons you ought to be, or what manner of Habits you ought to wear.

But you are to be well-advised unto this further Wisdom; That your Apparel be not a Thing of more Account with you than your Virtue. I will shew you; the indisputable Command of your SAVIOUR; 1 Tim. II. 9. *That Women Adorn themselves in modest Apparel, with Shame-facedness and Sobriety, not with broidered Hair, or Gold or Pearl, or costly Array; but as becomes Women professing of Godliness, with good Works.* That is to say, Not so much with the one as with the other. Let good Works, and that Workmanship of

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The Glorious Daughter.

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GOD on you that shall be *created for good Works*; be of more Account with you, than any of those little, silly, gaudy things, which the *Flesh* may fancy itself *adorned* withal. You criminally place your main *Glory* in such a mean Thing as the *Apparrel* of a *vile Body*; if while you are very Accurate, very Delicate, very Expensive about your Garb, you can patiently at the same Time continue uncertain whether your Souls are *well cloathed from above*; Negligent of *making your Calling and Election sure*. You are to be convicted of this Crime, if you spend *more Time* in preparing and ordering the *Apparrel* of a *Body* that is going down unto the Grave, than you do, in the Devotions that are needful to save an *Immortal Soul* from the Confusions of a Distance from GOD. And this Crime you are to be arraigned for, if you are so violently enamoured on any *Extravagant Fashion*, that no Remonstrances of the best People all concurring to detest it, can prevail with you to lay it aside; but going upon that perverse and pro-

fane Maxim, *As good out of the World as out of the Fashion*; you had rather grieve your Parents, and vex all the Righteous Souls in the Country, than part with your *Detestable Idol*.

Children, Be wise; Give us to see, that you are the *Children of Wisdom*. In the *Third Chapter of Isaiah*, you have the Toilet of a Jewish Lady. For diverse Causes I will not be at the Pains to Describe and Explain the Forms of the *Ornaments* there enumerated. I only take notice, that one Species of the Finery there mentioned, are in the Original called, *The Houses of the Soul*. The Denomination too much belongs to many other Female Habiliments; The *Ornaments* are, *The Houses of the Soul* unto them. Their *Soul* is in them; their *Hearts* are bound up in them; they can't bear to be without them. What follow'd upon this? You read of lamentable Things to follow, and particularly of *Burning instead of Beauty*, from the scorching of the Sun upon them in a bitter Servitude. And all terminates in this; *Ila. III. 26. she being*

being desolate shall sit upon the Ground. Verily, If the *Ornaments* of Apparel, have wholly engrossed and bewitched your *Souls*, and are your only *Ornaments*; you have no *Glory* to pretend unto. All the *Ornaments* are no better, than a *Jewel* in the *Snout* of one that wallows in the *Mire*; no better than the garnishing of a *Sepulchre*. Thou Fool, GOD says unto thee, *Put off thy Ornaments*; They don't belong unto thee, while thou art not *all Glorious within*, but *all Odious within*, and thy *Enmity* against GOD remains uncured in thee. It will not be long before thou shalt be *Desolate*, and laid in the *Ground*. Then indeed, thou wilt have *Burning instead of Beauty*; so it will be, if thou art thrown down into a *Devouring Fire*, into *Everlasting Burnings*.

It is a severe Passage in the *Homilies* of the Church of *England*: But being there I may venture to quote it. 'The proud and haughty Stomachs of the Daughters of *England*, are so maintained with diverse disguised sorts of costly Apparel, that there is left no

‘ difference between an honest Matron
 ‘ and a common Strumpet. If this Re-
 buke should come to be verified upon
us also, our Daughters must wear an
Ichabod upon their Habits, and it must
 be said, *The Glory is departed from*
them. In all their flanting Ornaments,
 alas,—— they are only dressed for the
Day of Slaughter.

Fifthly. There are many particular
 Points of Ornamental Piety, which the
 Daughters of GOD must esteem a Glory
 to them; and seek to be all Glorious
within by having such a Glory on them.
 We read of Women, whose Name was
Hannab, or, *Anna*; which Name sig-
 nifies, *A Gracious one*. This I will say
 unto you: Child, Be thy Name what it
 will, if thou art a Gracious one, thou
 wilt be a Glorious one. Our Daughters
 are so taught of GOD; 1 Pet. III. 4. A
meek and quiet Spirit is of great Price
in the sight of GOD. The Daughters, that
 have a Spirit strong to bear Adversity,
 & not fainting in the Day when GOD
 inflicts it on them: A Spirit able and
 ready to suppress *Resentments*, under
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the greatest Provocations, from those that insult and injure them; Those also, that have their *Tongues* as well as their *Hearts* under a good Government, and are cautious what and how they *speak*; That it be *Little*, and always under a *Guard*, and always to the *Purpose*; These have what is of great *Price in the fight of GOD*: There is a *Glory* on them.

We find it among the wishes of *Israel*; *Psal. CXLIV. 12. Our Daughters like to Corner-Stones, polished in Temple form.* Let our *Daughters* become living *Stones* laid in the *Temple* of *GOD*. They do so, when they betimes Renew their *Baptismal Covenant*, and after a due *Self-Examination*, join themselves unto the *Churches of GOD*, and with a *Wedding-Garment* on them, draw near unto the *Table of the Lord*. *Children, Examine your selves, Do I receive the Great GOD for my GOD, as He renders Himself unto me in His Covenant? Examine your selves; Do I fly to a Glorious CHRIST, as my only Sacrifice, entreating Him to do for me all the Work*
of

of a Redeemer, that is to bring me home unto GOD? Examine your selves; Is there no Disorder in my Life, but what I strive to get redressed? No Distemper in my Heart, but what I long to see removed? Finding these Things, lay aside your Fears; come with Courage unto the Churches, where the King will bring you into His Chambers. Oh! Fly as Doves unto the Windows. It will be your Glory to be polished stones in the Temple of your GOD. The Churches will also count you their Glory, and show their Daughters for their Jewels. Yea, in You will GOD fulfil that Word unto His Churches, Behold, I will lay thy Stones in fair Colours, and lay thy Foundations with Saphires, and all thy Borders of pleasant Stones: And all thy Children shall be taught of GOD.

Children, would you have a Glory on you? You must then shun every thing that may be a Blemish to you. This you will never do, if you be not very Nice about your Company. You must be Familiar with none of your own Sex, that are Daughters of Belial: Haters of good Folks

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Folks and Things, and Scoffers at them. Say to such, *Depart from me, ye evil-doers, for I will keep the Commandments of my GOD.* Much more, must you with all possible *Distaste*, and with a most forbidding *Disdain*, chase away from you, those of the *other Sex*, who shall dare to affront you with any thing *Impudent* or *Indecent*, or trespassing upon *Modesty*: Make them know, that such Affronts cannot be forgiven with you. Shake them off, as so many *Toads* leap in on you! But that your *Glory* may have *nothing lacking* in it, be industrious in seeking after those Accomplishments, which may render you *Glorious* in the Eyes of all that have any true Judgment of *Merit*, and of *Glory* in them. *Industry* in general is one of those Things, which are to be found in the *Daughters that shall be praised*: A perpetual *Industry* in some *Laubable Business*; with a Mind lothe to throw away *Time*, in immoderate Sleep, in Diversions, in Impertinences: *Precious Time*, whereof not a Minute can ever be recollected; *Precious Time*, whereof you

you must give an Account unto GOD, what you have done with it. The *Daughters*, which *Redeem the Time*, are such as *walk in Wisdom*, and with *Glory*.

But then, your *Time* is very particularly to be placed, in the pursuit of that *Knowledge*, which *fills the Chambers of the Soul with all precious and pleasant Riches*. To this purpose, it were to be wished, that you may be as great *Readers* as your *Time* will allow. In the first place, Be sure to *Read the Bible*. Do it every Day; Do it with *Attention*, with *Affection*; Do it, and fetch *Prayers* out of what you *Read*. Thus, O Child, *Know the Holy Scriptures*, that thou mayst be *made wise unto Salvation*. To the *Bible* add the *Reading of other Books*: *Books* that shall *Enlighten* you, and *Animate* you, in *pure and undefiled Religion*; *Books* that shall also make you *skilful in Sciences* which may render you *Serviceable and Acceptable* unto those whom GOD may call you to live withal. But there are *Books* too frequently *Walking in Darkness*, like the *Pestilence*, yea, seen and sold at *Noon-day*, among us; which I cannot be faithful unto GOD, and unto you, if I do not forewarn you against the *Reading* of them. There are *Plays*, and *Songs*, and *Novels*, and *Romances*, and foolish and filthy *Fests*, and *Poetry* prostituted unto *Execrable Ribaldry*: Truly, The *Devils Library* is growing to a mighty *Catalogue*. O *Daughter of GOD*, *flee these Things*. Away with such *Books*; Do not so much as look into them. There is *Poison* in them; They will

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poison the Readers of them; They will indispole you to every thing that is *Holy and Just and Good*. On a *Death-bed*, what an Horror would the Sight of those *Books* give unto you, if you should see them lying in the Window before you!

With *Reading*, we cannot but encourage your Endeavours to get all the *Knowledge* that may qualify you, especially for all *Domestic Affairs*; and that may cause them that shall find you, to find a *Portion* in you; a *Portion* better than that poor one, which is oftner courted for, oftner hunted for, and almost as often dearly paid for.

In this Pursuit, why should not *Writing* be added unto *Reading*? And what pity is it, that the Improvements of the *Pen*, are no more esteemed of! It would be an uncommon *Glory* unto our *Daughters*, if they would more curiously and copiously handle the *Pen of the Writer*; as well as the *Needle* and the *Distaff*. And, that the *Writing of Sermons* is now so almost universally laid aside among them, what is it but one Fruit of our *Epidemical Degeneracy*? What, but a very unreasonable Complement unto a parcel of lewd and mad Fellows, contemptible Wretches, whose *Derision* has driven this pious *Practice* out of our Assemblies?

To Conclude. A Ruler of a Synagogue had a *Daughter*, who lay *Dead*. But we read; Mar. V. 41. 42. Our SAVIOUR took the *Damsel by the Hand*, and said unto her, *Damsel, Arise: And straightway the Damsel arose and walked, and they were astonished with a great Astonishment.*

ment. Child, Until thou art so *Alive unto GOD* as to be all *Glorious within*, thou art lying *Dead in Trespasses and Sins*; and, Oh! how all *Ugly within*, and how *Lothsome to look upon*! But, thy SAVIOUR now calls upon thee, *Damsel, Arise!* Oh! may He *take thee by the Hand*; and may a *Spirit of Life* coming from Him, *so enter into thee*, that the rest of thy Life may be a *Walk with GOD*. Such Things will then be done for thee, as will call for a *Great Astonishment*. Yea, the *Glory of the Good Work* now begun in thee, shall be *finished in the Day of JESUS CHRIST*. Then shalt thou *shine with a transcendent Glory in the Kingdom of thy Father*; and the *Glory of thy SAVIOUR* shall be seen upon thee. Then shall it be said unto thee, *Sing, O Daughter of Zion, be glad and Rejoice with all the Heart, O Daughter of Ferusalem; Thou shalt not see Evil any more.* In the mean Time, Let our Daughters keep often thinking on that Word; Prov. XXXI. 30. *Favour is deceitful, Beauty is vain; but a Woman that feareth the Lord shall be praised.*

F I N I S.

2 JV 61

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